Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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MEMORIAL DAY ON IWO JIMA

May 30, 1951

FROM COVER TO COVER

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READERS WRITE

Read With Interest

ZIONS HERALD is always read with unusual interest from week to week.

This week, I have noticed with special appreciation your report of our 10th annual graduate seminar in Washington, D.C.

Your excellent editorial on "A Penetrating Appeal" is also appreciated.

J. RICHARD SPANN,
Nashville, Tenn.

As To Our Pet Peeve

For many moons I have planned to tell you what a wonderful paper you are producing. ZIONS HERALD is filling a place indispensable in Methodism, it seems to me. You are willing to examine our faults. However, I must disagree with your disagreement on the resolution concerning bishops from Nashville, Tenn.

You say the suggestion to limit the tenure of the episcopacy is "ridiculous." I do not think so. Your statement that it will "further deteriorate the status of our episcopacy because (1) it gives a bishop no time to get acquainted with his work, and (2) it will spell out a political episcopacy. You are wrong, in my humble opinion, on both counts. (1) In eight years he is generally "just a bishop," a man in another order and too much out of touch with the man in the trenches of the church. And (2), as to politics, we have already got that. Is New England free of it? Not if I am to believe what I read in ZIONS HERALD. Here in the South, we generally elect the men to the episcopacy who are paraded before us by the episcopacy! And they are not always "men of outstanding Christian leadership."

As to your pet peeve, the Jurisdictional setup, many Southerners are aware that it does not solve our problem, and are uncomfortable on that score. But there could have been no united Methodism for a long time without it. I prefer patient discomfort to division. You keep prodding, and we'll keep praying, and sometime there will be a better solution than we have yet found. God still reigns, and He is patient and long-suffering with all of us.

With some surprise, I noted you did not mention the open scandal of Methodism — the privileged episcopacy. Why? Here is a cause you can do something about *now*. But you give it the silent treatment.

My conference stands among the highest in our whole church on its minimum salary scale. Our unmarried supply is assured $1800, and a married conference member of 10 years experience and four dependent children is assured $3000. As secretary and treasurer of the conference board, I administer the funds for minimum salary. I wish you could read the letters I get. The most recent was a plea for an advance of the little quarterly payment of $25, this situation being described as "desperate." I am uncomfortable over $4800 salary. But our bishops get $9000 and expenses, while our superintendents get $6500 for administering districts that average 30 charges minus. Do you see anything wrong with this picture? This "desperate" man pays just as much for his groceries as the bishop.

But the real scandal is the difference between the income of bishops and pastors when the retirement age overtakes them. After 40 years in my conference a pastor would only receive a third of the amount a bishop gets. A bishop's widow gets approximately twice what pastor *and* wife receiv The scandal fairly smells when we think how well cared for retired bishops are, *a still the church has not a real retireme plan!*

I lie awake nights wondering how m brethren make ends meet, because I kno how hard it is for me on twice what the have. Should the Nashville brethren brin that resolution to the General Conferenc and should I again be a delegate, they hav at least one vote from South Carolina.

(Rev.) ROBERT CARL GRIFFITH,
Bennettsville, S.C

Money Well Spent

At my desk I sat and thought,
The more I thought the worse I got.
I pondered Jordans, Gilchrists, Cronins,
And then by gosh, I started groanin's.
In my loneliness the clock struck 12,
Then there's that bill from ZIONS HERALD
Bills for gas and bills for cleaning,
Bills for milk and music teaching,
Bills for oil and Mr. Merrill,
And that doggone bill for ZIONS HERALD
Cook and labor make me sick
He doesn't know why business ticks.
Eye to eye, you and I don't always see
But with pleasure $2.50 I send to thee

E. TYLER PARKHURST,
Newton Center, Mass

Likes Present Episcopacy

Your editorials have stimulated my thinking and encouraged me in my labors so many times, that I was greatly surprised to find a bad taste in my mouth after reading the one in the May 16th number entitled, "Let's Restore the Episcopacy."

The fact that somebody down in Tennessee wants a term episcopacy is no indication of something "basically wrong." Nor does it indicate total depravity in our Southern brothers. I was preaching before you were born and have heard like proposals from my own New England folks long before jurisdictions were divised.

Again, I do not agree at all with your implication that the bishops of the former Methodist Episcopal Church were "outstanding," while the "regional" bishops represent "deteriorations." That is neither my past experience nor my present observation. Nothing more healthful has ever happened to us than the statesmanship of tying bishops down to an area and making them responsible for its success or failure. No such results have ever been achieved in American Protestantism as have come in the march of United Methodism. Certainly the pastoral touch that our present bishop is giving to every corner of his area is putting a new song into mouths that for long had been accustomed to mourning.

(Rev.) ROYAL BROWN,
Gardiner, Maine

"Will We Stay Together"

WALTER W. VAN KIRK

THE CURRENT WORLD crisis is surely testing the ecumenical movement. When the World Council of Churches was constituted at Amsterdam, the assembled delegates said: "We intend to stay together." In this historic utterance there was made manifest the purpose of the Christian communions there represented to preserve intact their spiritual fellowship with one another. At that very hour the Berlin blockade was menacing the peace. The cold war was getting hotter. The tensions between Russia and the West had reached a new high. And Iron Curtains were being drawn across the face of Europe. Despite these and other circumstances of the direst peril, the leaders of the non-Roman Churches said, at Amsterdam: "We intend to stay together."

Since that time the international situation has worsened, and alarmingly so. The central committee of the World Council of Churches was in session in Toronto when, in Korea, the armies of aggression were plunging across the 38th parallel. The World Council of Churches was quick to speak its mind. It supported the decisions of the Security Council to resist aggression in Korea, and to re-establish in that country the conditions of peace. This action has since been criticized by a certain section of the World Council of Churches constituency in different parts of the world, and has been definitely repudiated by certain member churches in Eastern Europe.

PROFESSOR JOSEPH L. HROMADKA and Dr. Viktor Hajek of Czechoslovakia, are among those who have virously attacked the Toronto statement. In a letter published in one of the church papers of Czechoslovakia they said, "We are really disturbed by the fact that, in one of the most decisive and tragic moments of world history, the World Council of Churches identified itself, self-assuredly, with one side. Instead of challenging the responsibility of all statesmen it condemned, in an outspoken and specific way, one of the two groups. . . . The Toronto statement did not, with one single word, raise criticism of the effect to keep democratic China out of the General Assembly and the Security Council, and to solve the problem of Korea without democratic China and the Soviet Union. . . ."

The views set forth by these highly respected religious leaders of Czechoslovakia have been answered, and effectively so, by responsible officers of the World Council. The fact remains, however, that the ecumenical fellowship of Christians on opposite sides of the Iron Curtain, has been threatened. This threat has grown since Toronto. The invasion of Korea by the Chinese Communists, the disputation at Lake Success regarding the admission of China to the United Nations, the branding of the Peiping Government as an aggressor, the stepping up of hostilities in Indo-China, the increasing of military aid to Europe, and the rearming of the West, have caused increased tensions, not only between the nations but also within the Christian community.

What, if anything, should the World Council of Churches say in the light of this situation? Should it retract or reaffirm the Toronto statement? Should it take into account the more recent developments in Korea, Indo-China, and at Lake Success, and express a judgment thereon? Should the World Council, as a matter of policy, speak only to the churches? Or should it speak on behalf of the churches to the secular order? How could the World Council most effectively prevent the threatened cleavage within its ranks?

IT WAS TO DISCUSS these and related questions that the Bishop of Chichester invited a small but representative group of churchmen to meet with him in Bievres, France, January 26-29. Three of the presidents of the World Council were present: Bishop Elvind J. Berggrav of Norway, Dr. Marc Boegner of France, and Bishop G. Bromley Oxnam of the U.S.A. Others included, in addition to the Bishop of Chichester, Bishop O. Dibelius and Dr. Martin Niemoller of Germany; the Rev. L. E. Cooke, Mr. Kenneth G. Grubb, Professor T. M. Taylor, the Rev. Norman Goodall, and the Rev. Oliver S. Tomkins of England; Mr. Andre Philip and pastor Pierre Maury of France; Dr. Alphonse Koechlin of Switzerland; Dr. Gordon A. Sisco of Canada; Professor F. M. Baron Van Asbeck of Holland and Dr. O. Frederick Nolde, Dr. Henry Smith Leiper, the Rev. Robert S. Bilheimer, and Dr. Walter W. Van Kirk of the U.S.A. India had a spokesman in the person of Miss Sarah Chakko. While not directly from China, that country had a spokesman in the person of the Rev. K. H. Ting of the World's Student Christian Federation. Staff members of the Geneva office of the World Council included Dr. W. A. Visser t'Hooft, general secretary, and Dr. Robert S. Mackie. It had been expected that Professor Hromadka of Czechoslovakia, and at least one churchman from Hungary, would be among the conferees. For one reason or another these persons were not present. It was announced that the Hungarian delegate had been denied an exit permit. No reply to the letter of invitation had beeen received from Professor Hromadka.

THERE WAS NO pulling of punches during the three days of consultation. All were agreed that only rarely, if ever, had there been such a frank exchange of views among churchmen of various countries. The case for a reunited Germany was cogently argued by Bishop Dibelius and Dr. Niemoller. Strong pleas were made by Andre Philip and Pierre Maury for a United Europe, inclusive of Germany. Bishop Berggrav questioned whether, in the United States, there was a sufficient sureness of the social and economic revolution currently under way in many parts of the world. Mr. Ting interpreted the more positive and constructive aspects of the policies of the People's Democratic Government of China. Miss Chakko set forth India's concern for peace and the willingness, even eagerness, of that country, to be useful

in mediating the differences between East and West. The delegates from the United States of America, in response to many inquiries, sought to clarify the foreign policy of their country, both within and without the United Nations. (This was not an easy task.)

Bishop Oxnam wanted to know why it was that the United States appeared to be losing so many of its friends not only in Asia, but also in Europe. The criticisms in reply to this inquiry are not to be construed as representing the views of those present but as views which were said to be privately shared by many but not, as a rule, publicly expressed. The criticisms here set forth are without identification as to their sources. The United States creates in many minds the impression of forcing its economic system and its way of life on the rest of the world. The United States may not be imperialistic in a political sense, but it is that in an economic sense. It is forgotten that in two world wars the free nations of Europe fought and bled for the preservation of a way of life no less dear to the people of the United States than to themselves, and they did this with a sacrifice and a devotion no less worthy of commendation than was the effort of the United States once that country had taken up arms. As a consequence the people of Europe feel that they have earned whatever help may be forthcoming from the Marshall Plan, and in other ways.

The type of movies coming from the United States tends to corrupt the culture of Europe, since they so frequently highlight marital infidelity, drunken orgies, and gangsterism. Communist propagandists point to these movies as proving that the United States has nothing to offer Europe. There is too little understanding in the United States of the need for social and economic reforms in Western Europe, if the threat of Communism is to be met and overcome. While the material and military aid forthcoming from the United States is genuinely appreciated by the people of Europe, it is known that this aid has a self-interest motivation which should be more freely and frankly acknowledged by the people and government of the United States. The fight for the United States is in Europe and that country is now fighting its own battle on the European economic front in order to avoid the need of fighting its own battle on the European military front. The reluctance of the United States to send surplus wheat to India, as some of its public leaders are saying, — unless India behaves in an acceptable way, politically, is losing friends for the United States not only in India, but throughout Asia.

There is anxiety and uneasiness in Europe occasioned by the position of the United States concerning Communist China's request for admittance into the United Nations. It is difficult to understand the position of the United States respecting Formosa, since it is often said to be the policy of that country to oppose imperialism. Why, then, should the United States be policing Formosan waters with the American Navy? And why should such action be taken in total disregard of the United Nations?

The snap political judgments expressed by top-ranking leaders in the United States is very confusing and not a little frightening. United States policy on its own racial front should be brought into harmony with the preachments of that country regarding the rights and freedoms of racial minorities in other parts of the world. It is not known what United States foreign policy will be tomorrow, to say nothing of the day after tomorrow. This inconstancy of American policy is a matter of grave concern to the people of Europe.

These criticisms should be deeply pondered by the people and government of the United States. The American churchmen at Bievres while conceding the validity of certain of these criticisms at certain points, undertook to set the record straight at other points.

"The church, naturally, prefers its own system of censorship over that of the state, although in Spain it frequently defers to government censors because they enforce clerical standards."

* * * *

"Communism, Democracy, and Catholic Power," by Paul Blanshard. The Beacon Press, Boston, Mass.

The conferees then sought to crystallize the views they had in common. These may be said to have included the following:

1. The upsurge of the masses for political independence and economic and social justice is a factor of the most crucial importance in the determination of strategy by governments, and in the formulation of policy by the churches.

2. This upsurge of the masses has, in many instances, fallen under the influence and direction of totalitarian and materialistic movements, which imperil the spiritual and social aims of the peoples concerned.

3. There is a danger that the more favored nations will too long cling to those concepts of freedom that are not sufficiently related to the social and economic realities of our times.

4. The rearmament of the West — the need for which is conceded by many, may, on the one hand, precipitate the military conflict which it is hoped may be avoided and, on the other hand, may so lower the standard of living in the West as to result in social and economic collapse.

5. The real victim of the world's disorder is man, ordinary man, who is pushed around as a refugee or a displaced person or is left in need and desolation, to shift for himself. Increasing numbers of the world's youth are becoming nihilistic because there appears to be no livable future.

6. The peoples of the nations must learn in a new way to share sacrificially by feeding the hungry, opening their lands to refugees, and by programs of technical assistance to those who live in underdeveloped areas.

7. The United Nations must be vigorously supported.

(Continued on Page 20)

What Methodists Think About The Central Jurisdiction

A Report on a Survey conducted for the New York East Annual Conference by the Social Service Committee.

CHARLES B. HART

UR CONFERENCE, WITH almost no dissenting votes, passed the following recommendation at its ses- n last May: "That steps should be taken as speedily as sible to remove the stigma of segregation as illustrated a separate Jurisdiction for Negroes. As a parallel to h a move the segregated conferences for Indians, Mexi- s, and Orientals should also be studied and a system lved that will make it possible to have geographical as of administration without over-lapping because of e, and that this committee be authorized to establish a owship of concern with other annual conferences, in- utions, churches and individuals, who would like to n together to work for the elimination of racial discrim- tion and segregation within The Methodist Church. ith similar aims a study should be made of the Negro nferences. For instance one Negro conference covers states of Kentucky, Ohio, Michigan, Illinois and In- na, overlapping some 13 white conferences. The ab- rdity of such a pattern of segregation within The Meth- ist Church is self-evident."

To carry out this mandate the Rev. Walter S. R. Powell, airman of the Social Service Committee appointed a bcommittee composed of Charles B. Hart, Percy Cham- rlain and Lewis Davis. After meeting and discussing e matter at length, this subcommittee proposed to the cial Service Committee that a study be made of recent ions by the General and Annual Conferences, and also the convictions held by individual lay and ministerial embers of annual conferences in all sections of the coun- regarding the practice of racial segregation as set up the Central Jurisdiction. Only on the basis of such dy did it seem possible to take further action that would wise and effective. This proposal was approved and e subcommittee was given a small financial grant with hich to carry out its work.

ATER THE SUBCOMMITTEE presented to the Social Service Committee a suggested questionnaire hich might be sent out at the least possible expense to veral thousand ministers and laymen in all parts of the untry. The proposal was that we use a double postal rd with a brief explanation of the purpose of this study one side and a series of brief questions on the reply card le. In order to facilitate the return the questions were rased so that the replies could be checked quickly. The planation was approved in this form: "The New York st Annual Conference has asked this commission to in with other annual conferences in a fellowship of ncern regarding the convictions expressed by the last eneral Conference in the report, "The Christian Church d Race," (see Par. 2026 of the 1948 *Discipline*). In part is report, and the General Conference of 1944, said 'We ok to the ultimate elimination of racial discrimination ithin The Methodist Church.'

"Specifically we now would like to raise with you our concern regarding what has been called "the stigma of segregation" in the Jurisdictional system of our church which, in effect, divides us along racial lines.

"May we therefore ask you to state your convictions upon this issue in answer to the questions on the accompanying postal card. It is not necessary that you sign your name, although we should be glad to have you do so."

The subcommittee selected representative annual conferences from all sections of the country. The questionnaires were keyed as they were addressed so that tabulation of the replies could be made by conferences and by a separation of ministers and laymen. The cards were sent to all lay and ministerial members of the annual conferences selected.

THE ACCOMPANYING tabulation of the returns is made with a separate total of those received from persons in the Central Jurisdiction. This was done because a very large number of replies to the questions indicated great interest in what our Negro brethren think about the elimination of the Central Jurisdiction.

In reporting and analysing the returns from this questionnaire it should be first pointed out that some of the criticisms concerning this project are inevitable because of the brevity of the questions, the small amout of money available to cover the expense, and the attempt to get a large response by making it possible simply to check a "yes," "no" or "undecided" reply.

We would also freely acknowledge that some criticism is necessary to properly analyze the returns. For example, a number of persons indicated that it is not possible to state their attitude toward the Jurisdictional system by a simple yes or no answer to the question "is it in keeping with Christian principles?" It seems now that the real point of the question would have been better understood by many if it had been phrased like this: "Do you believe that the racial segregation involved in our Jurisdictional system is in keeping with Christian principles?" However, we had to carefully consider every word on the card to make it brief enough. Also, we thought that this was the clear intent of the question because it was so indicated by the explanation accompanying it.

Though we do admit that this questionnaire had faults we can not agree with those who say that such questionnaires are of little value. The last national election showed grave doubts about opinion polls. Nevertheless they are still being used with great effectiveness by business and the government. Also it should be noted that we are not using this as a basis of predicting the future. It is only to find out where some of our people stand on an issue of great importance to our church.

(To be continued next week)

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Persistency — Thy Name

Fund raisers are not always popular people. It is somehow a human fault, or just plain rationalization, but most of us have our answers ready before these fund-raisers get to us. There are some notable exceptions, however, and one such man is the Rev. Dr. George E. Heath, just retired, as field agent for the Preachers' Aid Society of The New England Conference. Since 1943 until last week, Dr. Heath has been the hale and hearty warrior for the pension fund for retired ministers. During this man's eight years of service, the net increase in the invested funds which he was to raise and administer was $676,146.42, and the pension rate was increased from $23.00 per year of service to $37.00. (If a minister serves his church for 50 years he will retire on an annual pension of $1850.00, and while this is very much of an improvement, Dr. Heath reminded the New England Conference that modern inflation makes even this great accomplishment an inadequate one.)

This hale and hearty warrior for the pension fund reported that God had blessed him with good health and that because of it he was able to meet every appointment in the various churches of the conference, and that he had not missed a day in his office or in his field work because of ill health. Our guess is that George Heath had a special arrangement with God to make all of this possible. Moreover, now that Dr. Heath has retired, and has turned over his work to his able successor, the Rev. Maurice Bullock, w predict that there will still be assistance forthcomi from this exception to the rule for fund-raisers, t man who, with some editorial license, we dub, "Pe sistency." Not only the New England Conference indebted to him for his excellent leadership in raisin the pension payments to the men who have retire but Methodism at large has been challenged by th pace George Heath has set in making sure that th important phase of ministerial support is provided.

For Or Against?

Herbert Elliston, editor of *The Washington Po* used a tantalizing phrase in a lecture entitled "Th Context of Our Times" delivered recently at Dar mouth, Hanover, N.H., when he said, "The militar mind (which, of course, is not necessarily synonymou with the uniform) thinks only of *against*. The civlia mind must think *for*. . . . In modern war *again* swamps *for*, and in the circumstances a good peac seems well nigh impossible to make." Editor Elli ton's thought is not new, but it is graphically pu and may penetrate public opinion because of its sim plicity. The Bradley statements before the Senat Armed Services Committee last week indicated agai that the so-called "great debate" is by no means o the subject of war versus peace, but is based entirel upon military strategy. Mr. Elliston cites the rea issue that lies before us: are we *against* or *for?*

Harvard's Divinity School students took the matte in hand last week and raised $3,000 to buy wheat fo India. The act of those students will do much to und the political procrastination of Congress in its terrify ing delay of sending wheat to India. The work o the Friends Service Committee, the Methodist Com mittee for Overseas Relief, and Church World Ser vice, are other illustrations of how the Christian con science can circumvent political delays. These be come part of our campaign *for*, and will eventually "swamp" the militaristic *against*. The constant campaign, however, is the entire Christian alternative to war: the indefatigable belief in the possibility of a better world. It may well be that churchmen must begin to assimilate the emergency-mindedness into the normal pattern for the out-reach of Christianity. Methodists have had "crusades" and "advances" and "specials" and it may well be that they must think of these as permanent aspects of their church's program. We are in direct competition with the *against* which threatens to swamp *for*.

ince today is Memorial Day, churchmen would well to contemplate something other than the itary procedures which have failed utterly in bring- us peace: we must contemplate the possible resur- tion of mankind from its flower-bedecked mili- y graves. We will say today that "they have not d in vain," but too few of us will mean it. Like a e-worn pious phrase this may have lost its mean- . Clearly our generation must accept the respon- ility of seeing to it that the transformation from *inst* to *for* is our first business. Editor Elliston ded his Dartmouth speech with this paragraph, "So us excite the world — including the Russian peo- — with the zest of our ideas as we have excited with the valor of our arms. Reaffirmations are egorical imperatives for our struggle with the viet dictators. Here are the means for avoiding ataclysmic war and an intolerable peace."

Is Huleh Another Stalemate?

The heroic efforts of the little state of Israel to re- bilitate the long neglected soil of its part of Pales- e will go down in history as one of the miracles of r day. The continued opposition to Israel from the ab states will also go down in history as one of the racles, but a miracle of infamy. The latest threat ainst Israel is over the drainage of the Huleh amps; a project which when completed will mean ore soil to be tilled and more food both for the abs and the Israelis. Through the United Nations, e Arab League has kept closed for the past three ars, two humanitarian institutions in the demilitar- d zones of Jerusalem; the Hebrew University and e great Hadassah Hospital on Mount Scopus. Now, threats, the Arab League has created another stale- ate within the United Nations and the swamp drain- e project at Huleh is apparently to be a third pad- ked episode.

Fifteen thousand acres of land is at stake and the settlement of thousands of immigrants is held at a ndstill because of the threats of the Arab League. e cease-fire order of the UN has been observed by ael, but the UN must not feel that the question is us settled. Israel should be allowed to resume the d declamation project and be guaranteed that she ll be free from attacks from the neighboring Arab tes. Israel received more than 600,000 immigrants her three years' history, and with events in Iran as ey are, there is no let-up in sight. When Prime inister Ben-Gurion visited us here last week he said that Israel has established an unlimited immigration policy and that he expects that within the next three years, at least another 600,000 displaced persons will seek a homeland in Israel.

Christian consciences can hardly stand by while the heroic efforts of Israel are hampered by the determined anti-Jewish tactics of the Arab League. If the Arabs had no lands, or were without means to help develop their lands, then we would be in a different position, but the Arab League is perfectly able to develop its vast lands and to reform its feudal government. The mere fact that many Arabs are living happily within the territory of Israel and are participating in Israel's remarkable democratic development is testimony enough. We should register public opinion in support of the land reclamation projects of Israel and demand that the stalemate in the UN be ended.

No, No, Dr. Poling

Religious News Service has reported that the editor of the *Christian Herald,* the Rev. Dr. Daniel A. Poling, has entered the political arena in Philadelphia, Pa., as the "hand-picked" candidate of the Republican Party for mayor. Philadelphia has had more than its share of political corruption — as has Boston — and apparently Dr. Poling has decided that he will lead the kind of crusade necessary to redeem the old city of "brotherly love." Of course politics is not new to Dr. Poling: he was active in supporting the Roosevelt administration and has also done a few things for Mr. Truman; he has crusaded — without success — for Universal Military Training and, in general, has been in the public eye on a number of other political band wagons.

We regret Dr. Poling's decision to seek a political office because it will remove him from the prophetic role of the ministry. While we are in hearty disagreement with most of the issues Dr. Poling has espoused, we prefer his role as a prophetic minister to that of a "hand-picked" candidate for a political office. A minister has a unique role in the community, in that he can, and must, inspire men and women to build a better world. Dr. Poling has been a sincere and constant worker in that role, but "Mayor Poling" is a quite different picture! The pastor of the Third Baptist Church in Philadelphia, the Rev. Melvin M. Forney, is reported to have said that drawing Dr. Poling into the campaign is an "effort to drape the ministerial cloth over the corruption in City Hall."

Who Was Jesus?

CHARLES M. McCONNELL

Church School Lesson For June 10th.

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LUKE 4:14-22. LUKE 19:10, MARK 10:45, JOHN 3:16.

The Return of Jesus to His Home Town

The simple facts covering the life of Jesus Christ are very scarce. The Gospels of Matthew, Mark, Luke and John were written around a half century after Jesus lived his earthly life and they came largely from the oral traditions which were gathered up and told and repeated over and over by his devoted followers. No truer words were ever written about Jesus than these taken from Luke: — "And a report concerning him went out through all the surrounding country." This first report was a simple account of his baptism and preaching and his return to his home town of Nazareth. Since that scant line of factual information about Jesus appeared, millions of words have been reported about him. The world's presses turn out words about Jesus today which tell of his power and his recurring influence on the minds of men and upon the world's life. Millions of people bear witness of the redemptive power of Jesus. But we still ask the question first raised by his Nazarene neighbors: — "Who was Jesus Christ?"

"And he came to Nazareth, where he had been brought up." This was only natural for Jesus to do and he felt an obligation to his parents and neighbors. The text continued the story of the return of Jesus to Nazareth in these words: — "And he went to the synagogue, as his custom was, on the Sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah." Jesus took the book and read from the book of Isaiah the remarkable words about the nature of the Messiah as a preacher of the good news to the poor, the messenger of the release of captives, and the recovery of sight to the blind. He read from Isaiah also the message of freedom to the oppressed.

The facts are that Jesus was a small town boy who had lived a normal life among the people of Nazareth until God called him to his mighty life work of salvation. The little town of Nazareth, like thousands of others, did not recognize him as the world's savior. They shared the contempt for rural communities which even those who are rural today have for greatness in their midst. Whatever else Jesus Christ was, he was a small town man who returned to his home town to preach and live his gospel of "good news."

"And He Taught In Their Synagogues"

Who was Jesus Christ? This should give us some information about him which is valid: "And he taught in their synagogues, being glorified by all." Jesus was a teacher of the old Jewish religious truths and traditions. So completely was he committed to this teaching process and the content of the Jewish faith that he quickly a nounced: "I came not to destroy the Law and the Prop ets, I came not to destroy but to fulfill."

Jesus forever laid the ghost of an ignorant and emp religion which only opposes the religion of others. He d not come to tear down other faiths but to fulfill the b and highest values in religion. Naturally he taught wh he had read and had been taught by his Jewish forbea He was a devout Jewish lad when he began his pub ministry and read from the Old Testament book of Isaia

The process by which the Jews taught their religi stands forever as a model for other faiths. The synagog and the home were the great centers of Jewish religio teaching. If we are wise we will restore the teaching the Christian faith to its rightful place and teach our fai systematically and seriously.

"A Ransom for Many"

Who was Jesus Christ? He was one who not only live a life of service and sacrifice but he gave his life "as ransom for many."

In these few words the life story of Jesus was told b Mark. He made very clear his meaning by adding this:- "The Son of man also came not to be served but to serve. This has been fogged up by some weird theological word which are largely beside the point. They add up to muc confusion of thought and life when they get beyond th way of sacrificial living and dying which Jesus followed

Let's get this ransom business out of the fog and loo it over. Jesus was a thoroughly schooled lad in the Jew ish faith when he was baptized in the river Jordan b John the Baptist. He was a boy in Nazareth in the hom of Joseph and Mary until the time of his baptism. H returned to teach his own neighbors the new truth he ha already proclaimed to the people outside Nazareth. I was a gospel of service and sacrifice and not a theologica treatise on the atonement, the nature of his own relatio to God as an only son. As Jesus lived his life as a servan of God and of people he ran into the opposition of th same Jews who had taught him in their synagogues. He made real the words of Isaiah he read in the synagogue a Nazareth.

Sooner or later this way of life brought him into con flict with orthodox Jewish religion, and for this service t men, women and children he was crucified on a cross outside the city of Jerusalem.

For all people who need service Jesus gave his life as a ransom. He died for people who desire salvation for their sins and care enough about their own lives to want salvation by way of belief in the Christian way of sacrifice and service. This is not an oversimplification of the Christian gospel, for Jesus its founder made it even simpler than this. He put it in two great commandments: — "Thou shal love the Lord, thy God, with all thy heart, mind and soul and thy neighbor as thyself."

Ordination And The Administration Of The Sacraments

G. STANLEY HELPS

T THE TIME OF Methodist union in 1939, permission was given for unordained men in charge churches to administer the sacraments of baptism and Holy Communion. At the General Conference at ton in 1948 there was a long and wide debate on the stion of whether that permission should be continued, finally the conference voted to rescind the powers nted in 1939. This matter is still one of controversy, we may review it with advantage.

o begin with, if the administration of these means of ce is to be fulfilled as well by unordained men as orned, why ordain at all? With regard to preaching, it rue that in practice we allow men to preach as minis- of a congregation long before their ordination as eld- or even as deacons. We have moved away from erdotalism to that extent, by assuming that a man may e something to say about the everlasting Gospel, and d's salvation for mankind before he has had time to fill the academic and professional training deemed essary for full recognition as a minister of a church.

Nevertheless, the church should exercise more caution giving even a partial authorization to conduct services l preach the word of God. Even this is risky, and tends lower our standards for the ministry, and can be deded on the grounds of expediency.

The general subject is being kept alive by our Methodist riodicals in a number of recent articles. We may take se articles as a point of departure for discussing this ject. Take the slogan which is widely employed, ack to Wesley!" Much can be said of Wesley's coming against this problem. Congregations were far beeen, and served by circuit riders who necessarily could ly rarely visit specified places. There is a lot of dission about whether Wesley did right in ordaining tain men through Coke and Asbury. The question of mechanical apostolic succession is mixed in with the esent controversy, and those who support the action of General Conference in 1948 are more or less accused sacerdotalism. It would be better to cast our thoughts ck to the Reformation and see what suggestions for the esent we can obtain from that investigation. We are irs of the Reformation more than of the Wesleyan vement.

OOKING BACKWARD to the 16th century, it seems that in general reformers were not considering y question as to whether unordained men should adnister the Communion but what should be the essential alifications for ordination to the Christian ministry. our practice up to 1948, we reversed that procedure, d gave the authority to administer the sacraments to ny men irrespective of ordination.

There is a whole wide field of reasons for opposing the itude given in 1939, and in favor of its withdrawal in 48. These reasons are not merely ritualistic or sacertal. They involve the underlying requirements for fulfilling a commission as minister of a great Protestant church. In the years 1939-1948, the latitude given was more abused, so as to lower greatly the standards of the Methodist ministry.

This matter is closely bound up with others, the mention of which is therefore completely relevant. The chief argument at the General Conference in Boston in 1948, against the new ruling, was brought by delegates from the Middle West and South, namely, the supply of scattered charges by supplies of low education and low general equipment.

This raises the matter of maintenance of ministers. Should our pastorate be connexionalized? In this case men on the remote prairies would be supported equally with those in cities, and this is being done in The Methodist Church in England. To leave the pastorate spells promotion. We can connexionalize bishops at $9,000 a year, yes, and socialize them too. The bishop in Montana receives the same support as the bishops in New York and Boston. We do not say to them, "Sorry, but we do not have the money in this area." We can connexionalize secretaries and superintendents of departments in New York, Philadelphia, Chicago and Nashville at $6,000 up. We can connexionalize district superintendents also by assessments on the conferences, at a standard higher than most of the pastors are receiving.

LET US FACE THE TRUTH. It is economic considerations chiefly which are producing the problems of unqualified and therefore unordained supplies. The challenge to The Methodist Church is to set a standard for the ministry and maintain it. There is money enough in The Methodist Church to do this, if it is sensibly and equitably divided, and if the great matter of adequate support for ministers in our church is properly presented to the laity. The government maintains its civil servants at a good standard everywhere, however remote. Education authorities are making standards high for teachers in spite of pressing need for more teachers. Does the medical profession send out freshmen from medical colleges to practice in poor neighborhoods?

Amid all the welter of feverish high pressure enterprises being carried along in our church, we can still hear the voice of Jesus saying, "These things ought ye to have done, and not have left the other undone."

Ordination is a definite climax to a long period of training and preparation. It marks the fact that a minister is set apart, and therefore goes to any church or community with a status and powers distinct and special. This special status is recognized by our government and laws, in the specified requirement of ordination for solemnizing marriages and other functions. Ordination should not be given without the pre-requisites having been fulfilled, and if any authorization should be withheld until preparation and status are completed, it should be that of administering the holy sacraments.

Ernest Fremont Tittle — Preacher

JAMES H. LAIRD

A LITTLE MORE THAN A year ago Dr. Ernest Fremont Tittle died. His passing was a great loss. For over thirty years he preached in one of the great pulpits of the American church, the First Methodist Church, Evanston, Illinois. Here generation after student generation fell under the spell of his preaching. His influence is incalculable. He regularly preached in college chapels throughout the country, he was in demand as a lecturer on religious subjects, his books were widely read. He was, however, pre-eminently a preacher.

Some years ago Dr. Paul Scherer was scheduled to deliver some lectures in the Southwest. When the preachers to whom the lectures were to be given heard of it, they implored the president of the sponsoring institution to write the lecturer and ask him to preach and not lecture. This was done and in due time came Scherer's reply: "For your comfort, may I say, I cannot lecture. I always preach." Ernest Tittle could have said the same. Paul Hutchinson said of him, "He was born, predestined, foreordained" to preach.

Be that as it may, some of the best sermons Tittle ever preached he preached as the Lyman Beecher Lectures on Preaching at Yale. That is understandable and for the good of the students who were privileged to hear them. I heard a Yale lecturer preach once and learned more about preaching than I did from reading his Yale lectures on the subject.

TITTLE WAS A preacher and he worked at it. He died in his study where he had spent so many profitable hours. In reading his sermons one notes the breadth of his reading and the fact that he always spoke from the facts. He labored over his sermons, but he was aware that not all his brethren were so industrious. "Many a preacher," he wrote, "has proudly boasted, 'I spent four hours in my study this morning,' when he ought to have confessed, 'In my study this morning I wasted four mortal hours. Two of them I spent day-dreaming. The other two I spent scanning a few unimportant magazine articles and leafing the pages of some second-rate books.'" That charge could not be laid against the accuser, for Tittle was a workman who did not need to be ashamed.

And what does one find as he reads again the legacy of sermons he has left us? What impresses one as he turns again to these words that were once fire and life?

In his earlier volumes Tittle reveals an intellectual honesty that characterized his entire ministry. The very title of his Mendenhall Lectures given at DePauw University is an indication of this honesty: "What Must the Church Do to Be Saved?" In these lectures we see him grappling with theological formulations which to him were inadequate and needed revitalized expression. The concepts of sin, salvation, and the saviorhood of Christ, concepts which he felt had to be given new content for a generation bewildered by the old doctrines. Tittle tried to get behind the words to their ideas and behind the ideas to the moral consequences of belief in those ideas.

Faith for him was never just an intellectual or perso affair. In these lectures he records a visit to the Trapp monastery in Gethsemane, Kentucky, where Thomas Me ton has recently gone, forswearing private conversati that he might speak to a wider audience. Tittle's co ment on the monastery was what we might expect fro a young social prophet: "Christianity does not seek save men out of the world or apart from the world. Chr tianity places a man in some 'house by the side of the ro where the race of men go by,' and tells him that he ca find salvation only in right relationships toward God an his fellows."

HIS INTELLECTUAL honesty made him impatie with creedal statements of belief, not because th said too much but because they said too little. It bothere him that the creeds of Christendom made no moral d mands on the worshipers who professed them.

The ethical consequence of belief were of primary im portance to Tittle and he never let his hearers forget i He knew that undue emphasis upon creeds plunges on into the ethical absurdity of denouncing men who ar serving the common good, and approving men who ar conspiring against the welfare of mankind. He suggeste once that a better test of a man's Christianity than havin him recite the Apostles' Creed would be to observe th way he pronounced two words, the word "Negro" and th word "servant." Again he proposed that a better tes than a creedal affirmation of belief in the Bible was a affirmative answer to the question : "Do you believe tha it is possible so to organize the world's economic an political life as to secure justice among nations and permanent peace?"

Christianity for him was an adventure. Perhaps th large portion of college students in his congregations in fluenced him unconsciously to interpret the faith in thi light, but so interpret it he did. Belief in God for him in volved a great and daring personal adventure.

CHRISTIANITY FOR HIM was a commitment. N old-time evangelist ever worked harder for a decision than Ernest Fremont Tittle did in his preaching. Th ultimate question for him as for Carlyle was: "Wilt thou be a hero or a coward?" There are men who are starving while there is an abundance of food. What are you going to do about it? There are millions of people who want peace, but forces are in operation again preparing for war. What are you going to do about it? There are millions of colored Americans as good as you are but denied your privileges. What are you going to do about it? Will you be a hero or a coward?

Where the personal evangelist would challenge his listeners to accept Christ, Tittle would challenge them to commit themselves to the adventurous and revolutionary task of building a new world. Of course, that required courage. It was with some pride that this Christian

acher reminded his people of the courage of their ister.

One of the quarrels Tittle had with his fellow ministers that they lacked courage to proclaim the disturbing al aspects of the gospel as well as the comforting per- al aspects. When on one occasion Dr. Edgar DeWitt es asked him what he considered the besetting sin of ministry, he replied; "Intellectual laziness. I am afraid vardice ought also to be mentioned.

IKE HIS MASTER, the prophet of Evanston was called many names: "Bolshevik," "Red," "Commu-," "heretic," "radical," and others; but no man of un-standing ever called him a coward. The names he ited from his critics may be regarded as verbal badges his pulpit bravery. "Woe unto you," said Jesus, "when men speak well of you, for so their fathers did to the e prophets." One can guess that from the beginning his ministry Tittle never had to worry about that rning; there were always those in his parish who threw ir own curses at him and thus protected him from the olical malediction, and, one might add, they bore wit- s to his standing among the true prophets.

One reason his critics were encouraged to attack him s the bluntness with which he spoke. He invited com- nt. Where is the preacher who has not had his heart k within him as some sinner met him at the door after service and congratulated him on his sermon, revealing its author the distressing truth that the point of the mon had not gotten across that great void which so en separates the preacher's mind from the layman's. om reading his sermons one would guess that Dr. Tittle dom had this experience.

The passing of the years did not dull the sharpness of speech, although those years saw the smashing of ny of his hopes, particularly his deep longing for world ce. Lesser men were disillusioned and embittered by at the years brought: he was not. He knew that time ought forth judgment, because there was a God of hteousness at the helm of history who would not be cked.

For all his liberalism he was never sentimental. He was are of "the existence of a moral order which no nation civilization can successfully defy . . . that evil institu- ns, evil customs and practices, encounter at last a moral ler that leaves them in the condition of a jerry-built use after a Kansas cyclone . . . (that) no society that ntenances greed, injustice, violence, and cruelty can rmanently endure."

HORTLY AFTER THE first world war he said clearly the treaty of Versailles had in it the seeds of ure wars. Built upon hate, he knew it could not last, moral universe would not permit it to last. He saw rope falling into decay. He knew the irreligious roots the plants from which men ate bitter fruit in those hard ars. A competitive world was being shaken he said t it might become more co-operative, a selfish world s being shaken that it might become more generous, an just world shaken that it might bring forth greater justice. Long before some of our elder statesmen made the belated discovery that it was "one world," our preacher was saying so forthrightly and fearlessly. One cannot turn to any of his volumes of sermons without coming away with that conviction. The world was his parish as well as that of his spiritual sire. In 1920 he was saying "Lord God of all races, all nations, open our eyes! . . . The American cannot say to the Englishman, 'I have no need of thee.' The white man can not say to the black man, 'I have no need of thee.'" A few years later he was asking, "Will we see and say that the time has come when the basic needs of every nation must become the common concern of all nations?" And he was pleading, "If there is ever to be a permanent peace, race hatred must die, and the exploitation of economically weak races by economically strong races must come to an end. A radically different attitude on the part of white men toward colored men must be developed."

TO HIM THERE was no East or West or North or South, there was only human life struggling to maintain itself. Trade barriers, racial barriers, economic barriers were all denials of a common brotherhood and anathema in his sight. He poured scorn on protective tariffs, exclusion acts, increased armaments; for he saw in them all the erection of walls between men whose only destiny was a common goal co-operatively arrived at. His sympathy extended to the ignorant peasant in Southern Italy, to the forced laborers on the Amazon, to the oppressed and degraded peons of Mexico.

His own internationalism made him critical of nationalism. He was fond of telling the story about the British sea captain who being pursued by a Dutch man-of-war felt sure that the wind would change in his favor, for, said he, "God cannot desert a fellow countryman." Tittle detested the spiritual pride which cut off nation from nation. He knew that in one world the moral demands of God applied equally to his nation as well as any other; he could not approve of the perverted judgment that would call another nation's armaments "preparations for war" and the armaments of his own nation "instruments for defense." Significantly, one of his Yale Lectures was entitled "The Larger Loyalty" and was preached on the text, "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, aye and his own life, he cannot be a disciple of mine." This larger loyalty moved in ever-widening circles from family to community to nation, finally embracing all mankind.

While Pharisaic patriots were pleased to stand in the temple and thank God that America was not as Germany, Italy, Russia, and Japan, Tittle would ask God to be merciful to his land, a sinner. And the Pharisees were not always kindly affectioned toward him. Without doubt one could go through the correspondence of our preacher and find some rather scornful letters leveled at him because he did not always see the United States as an angel of light.

Not only did he refuse to judge his own nation by a double standard; he denied the existence of any double

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E. S. Brightman, Professor in Boston University. Newton Centre Quarterly Conference.

W. P. Browning, under appointment as Missionary to Japan, Division of Foreign Missions, Board of Missions and Church Extension. Church of All Nations, Boston, Quarterly Conference.

W. G. Chanter, Professor in Drew Theological Seminary, Madison, N.J. Broadway, Somerville, Quarterly Conference.

F. W. Clelland, Professor in Gammon Theological Seminary, Atlanta, Ga. Newtonville Quarterly Conference.

C. B. Copher, Professor in Gamman Theological Seminary, Atlanta, Ga. Union, Boston, Quarterly Conference.

E. H. Furgeson, Professor in Westminster Theological Seminary, Westminster, Md. Harvard-Epworth, Cambridge, Quarterly Conference.

E. A. Leslie, Professor in Boston University School of Theology. St. Mark's, Brookline Quarterly Conference.

A. R. Lewis (on trial), Missionary to Brazil, Division of Foreign Missions, Board of Missions and Church Extension. Park Ave., Worcester, Quarterly Conference.

E. B. Marlatt, Professor in Perkins School of Theology, Southern Methodist University, Dallas, Texas. St. Mark's, Brookline, Quarterly Conference.

D. L. Marsh, Chancellor of Boston University. St. Mark's, Brookline, Quarterly Conference.

S. H. Martin, Secretary of Department of Personnel and Secretary of Department of Student Loans and Scholarships, Division of Educational Institutions, Board of Education of The Methodist Church. Copley, Boston, Quarterly Conference.

W. W. Van Kirk, Executive Director, Department of International Justice and Goodwill, National Council of the Churches of Christ in the U.S.A. Boston Street, Lynn, Quarterly Conference.

R. A. Withey, Jr., Dean of Brothers College of Liberal Arts, Drew University, Madison, N.J. Danvers Quarterly Conference.

With Annuity Claim upon the Massachusetts Council of Churches

R. C. Leslie, Chaplain, Boston State Hospital and Boston Psychopathic Hospital, un-

der the Massachusetts Council of Churches. St. Mark's, Brookline, Quarterly Conference.

L. R. Potter, Jr. (on trial), Chaplain, Massachusetts Memorial Hospitals. St. Mark's, Brookline, Quarterly Conference.

J. E. Thomas, Director of Religious Education, Massachusetts Council of Churches. Wesley, Framingham, Quarterly Conference.

G. W. Trimble, Acting Director, Research and Strategy, Massachusetts Council of Churches. First, Jamaica Plain, Quarterly Conference.

With Annuity Claim upon the Greater Springfield Council of Churches

H. B. Keir, Executive Secretary, Greater Springfield Council of Churches. Wesley, Springfield, Quarterly Conference.

Without Annuity Claim upon this Annual Conference

W. E. Austill, Chaplain, U. S. Army. East Natick Quarterly Conference.

L. C. Bockes, supernumerary relation. St. Paul's, Lowell, Quarterly Conference.

E. I. Carriker, Chaplain, U. S. Air Force. Allston Quarterly Conference.

E. E. Harper, Director, School of Fine Arts and Iowa Memorial Union, State University of Iowa, Iowa City, Iowa. St. Mark's, Brookline, Quarterly Conference.

R. E. Makepeace, Chaplain and Professor, New Mexico Military Institute, Roswell, N.M. Winchester Quarterly Conference.

R. T. Mattheson, Chaplain, U. S. Air Force. Danvers Quarterly Conference.

R. F. McComas, Chaplain, U. S. Navy. Spencer Quarterly Conference.

O. F. A. Meinardus (on trial), left without appointment to attend school. Newton Centre Quarterly Conference.

M. R. Shaw, New England Secretary, National Council for Prevention of War, Washington, D.C. Melrose Quarterly Conference.

S. M. Seminerio (on trial), left without appointment to attend school. College Ave., Somerville, Quarterly Conference.

G. V. Shedd, General Secretary, Lord's Day League of New England. Belmont Quarterly Conference.

W. H. Shillington, Executive Secretary, Ohio Council of Churches. Wesley, Salem, Quarterly Conference.

F. W. Smith, Superintendent, Temperance Leagues of Maryland and Delaware. Trinity, Springfield, Quarterly Conference.

W. H. Snape, Goodwill Industries, Washington, D.C. First, West Springfield, Quarterly Conference.

R. M. Stevenson, Assistant Professor, University of California at Los Angeles. First, Boston, Quarterly Conference.

Alexander Stewart, Field Secretary, American Friends' Service Committee. Centre, Malden, Quarterly Conference.

W. S. Underhill (on trial), left without appointment to attend school. Newtonville Quarterly Conference.

S. W. J. Walsh, Professor in Morningside College, Sioux City, Iowa. Upham Memorial, Forest Hills, Quarterly Conference.

D. A. Wells, Assistant Professor of Philosophy, The State College of Washington, Pullman, Wash. Weston Quarterly Conference.

P. D. Woodbury, Jr. (on trial), left without appointment to attend school. Covenant, Worcester, Quarterly Conference.

Deaconess Appointments

M. Rebecca Bowman, Nurses Home, Emerson Hospital, Concord.

Bessie Carty, Pastor's Assistant, Wesley Church, Worcester.

Orianna F. Harding, Social Service, New England Deaconess Hospital, Boston.

Dorothy A. Hook, Deaconess-Church Secretary, Centre Church, Malden.

Edith M. Jordan, Executive Secretary of the New England Conference Board of Education and Director of Christian Education for the Conference.

Isabel F. Whitaker, Cokesbury Book Store Church and Church School Department.

Retired

Clara H. Barber
Susan D. Colson
Mollie E. Detwiler
Josephine S. Fisk
Emma Hahn
A. Edith Smith

New England Annual Conference

G. Albert Higgins

After an absence of 17 years, the 155th session of the New England Conference met at the stately Trinity Methodist Church, Springfield, Mass., on a sparkling morning, Wednesday, May 16th. Bishop John Wesley Lord, resident in the Boston Area, presided, and Dr. H. Hughes Wagner was the host pastor. Preliminary meetings of boards and commissions were held on Tuesday.

On Wednesday, Bishop Lord opened the conference at 10:00 a.m., and the Revs. D. A. Thurston and Claude H. Voorheis were elected assistant secretaries, with the Rev. C. H. Stackpole, biographer. A communion service was conducted by Bishop Lord with the assistance of the Rev. H. Hughes Wagner and the district superintendents.

Bishop Lord indicated the need of advancing from $300,000 to $850,000 during the next quadrennium for the support of Methodism's 10 seminaries. He revealed that for the first three years of the quadrennium the giving for world service and advance specials, had reached $52,370,000, or $370,0 beyond the goal for the four years.

Dr. Caradine R. Hooton and Bishop Nell S. Booth, resident in the Elizabethvi Area, Congo Belge, Africa, were present to the conference, and Bishop Booth spo briefly. On behalf of the Springfield D trict, the Rev. H. N. Clay presented a g to the Rev. and Mrs. M. L. Bullock. T Rev. W. R. Leslie pronounced the benedi tion at the end of the day.

On Thursday, the conference statisticia report and the conference treasurer's repo were presented, and the Revs. Alan H. Moo and Jackson Burns, as well as Franham Holway, were elected to the committee c nominations. An appointment of a chapla to labor and management was endorsed, pr vided the other conferences of the area co cur. The matter of duties and costs we referred to the area committee. At noo Bishop Arthur J. Moore, resident in the A lanta Area, spoke upon the theme, "Th Perils and Problems of Our Times."

The Revs. H. Harold Cramer and Emer son W. Smith, as well as VanBuren Hopp and Herman T. Gammons were elected t represent the conference on the area com mittee to appoint a chaplain to labor an management.

The Revs. Harold C. Case and Lemuel K Lord were elected ex officio members of th Board of Education. Dr. Warren F. Cook spoke of the work of the Deaconess Hospital Boston, and the Rt. Rev. W. Appleton Law rence, bishop of the diocese of Western Massachusetts, was presented to the conference Dr. Emory S. Bucke spoke in the interests of Zions Herald.

On Friday, the Methodist Publishing House check of $3,301.30 was received and turned over to the conference treasurer, and March 2-16, 1952, was the time set for a Christian Mission Conference. Advance Specials were reported from 133 churches, amounting to $61,676.

The Rev. and Mrs. George E. Heath were praised for their superb efforts on the part of the Conference Pension Fund. Mr. Heath greeted the Rev. Maurice L. Bullock, who is to succeed him in the work. A pension rate of $37.00 per year was adopted.

A world service quota of $91,640 was adopted, and a commission was set up to study the matter of a formula for apportionments to the churches, and is to report in 1952. At noon Bishop Moore spoke upon the theme, "Methodism and Its World Task," followed by Dr. Loyd F. Worley, who spoke on "Re-thinking the Social Gospel."

The roll call was as follows: Ministers, 179; lay members, 162; and accepted supplies, 14. Chaplain Percy M. Hickcox spoke concerning reserve chaplain enlistments, and all chaplains present were greeted by the conference. Dr. Karl Quimby addressed the conference.

Delegates to the General and Jurisdictional Conference are:

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Ministerial—George A. Fallon, H. Hughes gner, Emory S. Bucke; *Lay*—Mrs. Hiram Gibbs, Howard W. Selby, James F. Farr. erve delegates to the General Conference delegates to the Jurisdictional Conference are: *Ministerial* — Archiver J. Strait, lard C. Arnold, D. Joseph Imler, Lemuel Lord; *Lay* — Leon H. Treadwell, George Lamb, Vincent P. Clarke, Stanley O. Macllen. Reserve delegates to the Jurisdicnal Conference are: *Ministerial* — Daniel Marsh, Charles T. Allen, H. Newton Clay; — Roy I. MacArthur, Warner C. Danh, Farnham B. Goulding. The 1952 Jurctional Conference was requested to re-n Bishop and Mrs. John Wesley Lord to Boston Area.

The adoption of the Social Ethics report hlighted the following: (1) The undering of a crusade for peace and order, olving not to accept the program of war-e as an adequate or necessary solution; h in the United Nations was reaffirmed the most effective existing international anization to bring about peace; (2) Disard of hunger and suffering was conmned; (3) An amendment seeking to npel United Nations members to send re than a token force to the front was feated; (4) An amendment urging Conss to provide necessary funds and changes military organization to make that career re attractive was adopted; (5) An amendnt deploring the delinquency of parents l urging active censure of evil practices s adopted.

The Rev. G. Albert Higgins, conference retary for 18 sessions, thanked the conence for this privilege and presented his ignation, effective September 1st, 1951. e Rev. Daniel A. Thurston was elected to ceed him. The Rev. Maurice L. Bullock s elected conference treasurer, effective conference adjournment.

With James F. Farr presiding, Dr. Harry Holmes spoke upon the subject, "Lay tivities." Dr. Herbert J. Gezork spoke the Laymen's Night program.

On Saturday Mrs. John Wesley Lord was sented with an orchid.

The following were retired: The Rev. Rayond A. Withey, the Rev. George E. Heath, e Rev. T. Ross Hicks, and the Rev. Charles . Jeffras, because of ill health. The Rev. slie C. Bockes was granted the supermerary relation, and the Revs. James S. slie, Arnold R. Lewis, Steven M. Semerio, Wayne S. Underhill, and Paul D. oodbury were appointed to attend school. Wayne Gray Austin, Roger Angus Barett, Prescott Ellis Grout, Richard Ernest arding, Allen Franklin Kerns, Willis Palm Miller, Thomas Samuel McKeown, Richd Lawrence Nathan O'Brien, Robert Bosorth Perry, Leicester Rupert Potter, Jr., even Michael Seminerio, Norbert William nith, Wayne Stoddard Underhill, William ussell Valentine, Jr., and Paul Dodge Woodbury, Jr., were admitted on trial. Wallen Lovet Bean, Kenneth Duane Barringer, Ralph Chapin Crandall, William Edge Dixon, Donald Delbert Douglass, Ernest William Larson, James Steward Leslie, Robert Dean Matthews, Paul Stopenhagen, and Luther Ewing Tyson were admitted into full connection.

The Webster Church was authorized to deed its church and land to the United Church of Christ, Federated, of which they are a part.

The following Memorials were sent forward to the General Conference. (1) Re: Peace. A wider educational approach to the subject was proposed and greater knowledge of the work of the United Nations, with a purpose of giving greater publicity in the matter of waging peace; (2) Re: Audio-Visual materials. Greater concern for the needs of the possibility of extending this service to smaller churches was urged; (3) Re: Larger support of the theological seminaries. It was proposed that the sum of $850,000 per year for the coming quadrennium be allowed for this work; (4) Re: Children's Day. The return of Children's Day to the second Sunday in June was proposed; (5) A memorial to elect district superintendents was defeated; (6) Re: Methodist historical societies. Adequate provision for the financial support of these societies was proposed: (7) Co-ordination with other inter-denominational agencies for special Sunday pleas was proposed.

A youth luncheon was enjoyed at Park Memorial Baptist Church, with the Rev. Harold W. Ewing of Nashville, Tenn., speaking. James F. Farr was re-elected conference lay leader.

A reception and tea for the ministers' wives and daughters was enjoyed at the Trinity Parsonage. At dinner, Dean Charles C. Noble of Syracuse University, addressed the Youth Banquet.

On Sunday Bishop Lord, assisted by Bishop Booth, ordained as deacons:

Wayne Gray Austin, John Alphonso Caswell, Clintice Luther Cowan, Philip Jarvis Dixon, William Greer Fisher, Prescott Ellis Grout, Richard Ernest Harding, James Bartlett Hodges, Allen Franklin Kerns, Thomas Samuel McKeown, Bruce Gordon Parker, Robert Bosworth Perry, Steven Michael Seminerio, Wayne Stoddard Underhill, William Russell Valentine, Jr., Paul Dodge Woodbury, Jr.; Elders: Luther Galloway Baker, Jr., Kenneth Duane Barringer, Newell Snow Booth, Jr. (son of Bishop Booth), Mrs. Ruth Howells Browning, William Edge Dixon, Donald Delbert Douglass, Ernest William Larson, Otis Aubrey Maxfield, Richard Lawrence Nathan O'Brien, Leiscester Rupert Potter, Jr., and Ralph Alexander Rosenblad.

Bishop Lord announced the transfer in of the Rev. James E. Doty from the North East Ohio Conference. Bishop Lord and Bishop Booth shared in the reading of the appointments, and the benediction was pronounced by Bishop Lord at 4:47 p.m.

Set Liberal Time Allowance For '52 General Conference

Ample provision is being made for unhurried consideration of the unusually important reports on the agenda of the 1952 General Conference, according to Howard W. Selby of Cambridge, Mass., chairman of the commission on entertainment's program committee.

The San Francisco General Conference, which will open April 23rd and continue through May 6th, will be three days longer than the 1948 session.

Two factors have led the commission on entertainment to provide opportunity in 1952 for more deliberate consideration of legislation: one is the disappointment on the part of agencies whose presentations have been crowded off the too-full program; the other, dissatisfaction with the haste that has been necessary in the transaction of business during the closing hours of recent General Conferences.

Mr. Selby's committee has asked the bishops when conducting elections in their several annual conferences to remind voters that the delegates chosen to represent them at the General Conference are expected to make their reservations for two full weeks and to remain at the seat of the conference the entire period.

"It is not in the best interest of the church to provide for the switching of delegates and the seating of alternates at random," Mr. Selby cautioned. "Use of this privilege should be confined to unforseen circumstances and emergencies."

Dr. Fred B. Newell of New York heads the commission on entertainment and Dr. Aubrey S. Moore of Chicago is secretary. The vice-chairman is Lovick Pierce of Nashville, Tennessee.

Miscellaneous Advertisements

SUMMER COTTAGE, for rent, in very desirable summer colony, Rustic Ridge, East Northfield, Mass. Furnished, all improvements, including electric refrigerator, four bedrooms, sleeping porch, living room, dining porch, kitchen and bath. Adjacent to Northfield Seminary Campus and all summer religious conferences. June 15th to August 1st, $150. August 1st to Labor Day, $150. Or, $250 for entire season. Also for sale, $2500. For information write Dr. Parker Holloway, Methodist Church, Madison, N.J.

RAISE MONEY THE PROFITABLE WAY. We offer an attractive plan to church groups and individuals wherein they can raise money for their organization or themselves. Why not build your treasury up now for the fall season? For information write ZIONS HERALD, Box 77.

Dickinson Honors

CARLISLE, Pa. — Governor John S. Fine and Robert E. Woodside, Pennsylvania attorney general, will be among nine honorary degree recipients at the 178th commencement of Dickinson College on June 3rd. Governor Fine, a graduate and trustee of the Dickinson Law School, and Woodside, who will be at the college for the 25th reunion of his class, will receive the degree of doctor of laws, which also will be conferred upon Harold E. Stassen, president of the University of Pennsylvania and former governor of Minnosota, who will be the commencement speaker.

Dr. William N. Parkinson, noted Philadelphia surgeon and dean of the Medical School of Temple University, will be given the degree of doctor of science. Two historians, R. Norris Williams, 2nd, Philadelphia, director of the Historical Society of Pennsylvania and a former U.S. tennis champion, and Robert W. G. Vail, N.Y.C., director of the New York Historical Society, will receive the degree of doctor of letters.

The doctor of sacred theology degree will be conferred on Bishop John S. Stamm of the Evangelical United Brethren Church. A Harrisburgh, Pa., resident, he will make the baccalaureate address.

The Rev. Roy T. Henwood, Oneonta, N.Y., superintendent of the Oneonta District of The Methodist Church, and the Rev. John A. McElroy, pastor of the Arch Street Methodist Church, Philadelphia, will receive doctor of divinity degrees. Both are Dickinson alumni.

Bar Church Council

PROVIDENCE, R.I. (RNS) — The Rhode Island Episcopal Convention voted here, in effect, to have no relationship with the new Rhode Island State Council of Churches. The new council has been criticized by some Episcopal clergy for its lack of a constitutional statement on the divinity of Christ similar to that in the preamble to the constitution of the National Council of Churches. The Episcopal Convention, which last year voted to seek affiliate membership in the council, adopted the following report of the committee named to negotiate the affiliation:

"After careful conference and consideration the committee to negotiate affiliate membership with the Rhode Island State Council of Churches reports to convention that this diocese, at this time, is not in a position to approve of any relationship with the Rhode Island State Council of Churches.

"Be it resolved that the proposed affiliate membership in the Rhode Island State Council of Churches be tabled."

Bishop Granville G. Bennett said of the council in his pre-convention address to delegates:

"There is opportunity here for fellowship, mutual understanding and service. I favor our entrance, but only if we can do so with a large number of clergy and laity in complete agreement. To attempt membership in the council with our own household divided would be neither a service to the council nor to ourselves."

The Episcopal delegation to the organizing assembly of the council last month sought unsuccessfully to have the council's preamble changed to include the same doctrinal statement as that of the National Council.

The Rhode Island Congregational Conference, one of four state council members, recently voted disapproval of any council which would exclude by creedal statements "any denominations presently members." This was seen as a move to block any creedal statement which would bar the Rhode Island Universalist Convention, which has council membership.

McGrath Criticized

CHICAGO, Ill. (RNS)—Leo Pfeffer of New York, general counsel of the American Jewish Congress, criticized United States Attorney General J. Howard McGrath here for "decrying" the American principle of church-state separation.

Speaking at the University of Chicago Law School, Mr. Pfeffer referred to an address made by Mr. McGrath before the National Catholic Educational Association in Cleveland on March 30th in which the attorney general was quoted as saying, "If anything, the state and church must not have any fence between them."

"At the very best," Mr. Pfeffer said, "Mr. McGrath owes the American people an apology."

Commenting on a statement attributed to Mr. McGrath that certain books and speeches "have in a spirit of bad taste and bigotry created much bitterness" in their arguments for separation of church and state, Mr. Pfeffer said:

"The founding fathers most emphatically desired strict separation between church and state, and in fact strongly opposed any use of public funds for any religious purpose precisely because they feared such use would be an opening wedge whose enlargement would threaten to crumble that wall."

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"Church Of The Air"

Dr. Frederick Brown Harris of Washington, D.C., Chaplain of the Senate for several years and pastor of Foundry Methodist Church for 27, will be the preacher on Columbia's "Church of the Air" Sunday, June 17th, at 10:00 a.m., EDT. The sermon theme will be "Lift Up Your Hearts." Dr. Harris will be supported by the Chancel Choir of Foundry Church, directed by Justin Lawrie. The organist is Glenn Carow.

Dr. Harris has been widely acclaimed for his weekly column in the Washington *Star* "Spires of the Spirit." His prayers offered in the Senate during 1942-46 were issued as a Senate document, in reality a 235-page book in which tribute is paid to his ministry to that body by three U. S. vice-presidents.

He has been an exchange preacher to England several times and has been a summer pastor of the interdenominational American church in Paris. Invited in England to offer prayer at the House of Commons, Chaplain Harris was surprised to find that the British chaplain delivers the same prayer each day. Parliament's chaplain was equally surprised to learn that Dr. Harris delivers a different one each day.

Ernest Fremont Tittle — Preacher

(Continued from Page 11)

standard. There was only one moral law and its demands fell equally upon clergyman and layman, preacher and doctor, industrialist and lawyer, merchant and mariner. Religion was for all of life.

Since religion was for all of life, the field of the Evanston pulpit was life in all its manifestations; the conduct of business, the organization of industry, the acts and policies of government. The word of God was applicable to the statesman, the clergyman, the business man, the imperialist, the politician, the employer of child labor, the racially prejudiced white man, and the exploited colored man. And the man motivated by selfishness was reprehensible for that fact whether the area of his endeavor was the ministry, law, medicine, or education.

In one of the last of his published sermons we see Tittle returning to this concept of the oneness of human life and the oneness of human service. Here he points out how it disturbed him that early in his ministry at Christian student conferences when the question of life work was discussed, the choices

work were always presented in a certain r, beginning with business and ending the ministry and foreign missionary rprise. The order suggested one of as- ing goodness that one might render the d. Tittle saw clearly that a Christian d serve the world in any capacity. "What eeded," he said in one of these final ser- s, "is a persistent sense of obligation to community." The community one must ember never ended for him until it hed the uttermost parts of the earth and raced all men.

(To be continued)

sowasco Program

ASHVILLE, Tenn. — Dr. Glenn Olds of Garrett Biblical Institute will be the plat- speaker for the Regional Student Lead- ip Training Conference of the Methodist lent Movement at Camp Casowasco, New k, June 11-18, 1951. The theme of the ference as announced by Dr. H. C. wn, secretary of the department of col- and university religious life, Methodist rd of Education, will be "The Christian h and the Meaning of Security."

here will be platform addresses, special inars, panels, technique groups, forums, conversation groups, with special em- sis on religion and the fine arts, worship recreation.

his is one of a nation-wide series of con- ences to train student movement council bers and professional workers for Wes- Foundations, Methodist college campuses other local units of the MSM. Dele- es will come from the campusses of col- es and universities of the 12 states and District of Columbia which comprise Northeastern Jurisdiction. Dr. J. Lem kes, secretary of religion on Methodist ege campusses, will serve as educational ector.

he registration fee for the conference is 00 per delegate, with the camp providing rance. Registration cards, available now each campus center, should be filled out l mailed at once with the $5.00 fee to the partment of College and University Re- ous Life, 810 Broadway, Nashville, Tenn. checks and money orders should be made able to the Board of Education of The thodist Church. Additional information y be obtained from Dr. Brown at the ve address.

enevolences Continue pward

Methodist receipts for World Service and Advance program showed a healthy up- rd trend during April, according to Dr. omas B. Lugg of Chicago, executive sec- ary and treasurer of the General Commis- n on World Service and Finance.

World Service amounted to $786,002.08 — gain of $82,064.69 over the amount received April last year. This brought the total receipts for the 11-month period of the current fiscal year to $6,258,316.60 — an increase of 5.96 per cent or $351,979.19 over the same period last year.

With less than a month remaining before the books close for the fiscal year, Dr. Lugg issued a statement to the church, urging all local church treasurers to send all benevolence money to the annual conference treasurer not later than Tuesday, May 29th. Annual conference treasurers, in turn, were asked to relay all World Service and general church funds to Dr. Lugg's office not later than June 4th.

If the church is to pay its World Service apportionment in full for the fiscal year ending May 31st, $1,665,062.40 must be received during the month of May. This is more than twice the amount of the April receipts, but May traditionally brings in larger returns as churches close their accounts for the year. Receipts totaled more than $1,900,000 in the months of May in both 1949 and 1950.

Receipts for the Advance for Christ and His Church in April were $475,066.91, bringing the total since June 1,1948, to $7,910,770.07. The 1951 Week of Dedication offering rose to $636,087.04, making the over-all Week of Dedication receipts from Mar. 1, 1949, to date, $2,569,327.76.

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PERSONS

A bishop, district superintendent and pastor, that important Methodist triumvirate, are portrayed, but not identified in *Life's* issue of May 14th. They are shown on page 56 against the background of a snowstorm singing lustily at the cornerstone laying of the Methodist Church of Kemmerer, Wyoming. With them is J. C. Penney, the merchant whose first of 1621 stores was located in that town.

The Rev. and Mrs. Sydney Adams of the Centenary Methodist Church, Auburndale, Mass., have announced the birth of a son, Christopher Curtis, Sunday May 20th.

Mr. and Mrs. William S. Mitchell, Jr., of Melrose, Mass., have announced the birth of a daughter, Mary Kennedy, April 28th. Mr. Mitchell is the son of Mrs. Mitchell and the late Rev. Dr. William S. Mitchell, of the New England Conference.

A daughter, Janee Ruth, was born to the Rev. and Mrs. Daniel D. Allen of Delhi, India, on May 14th. The Allens have been in India since 1949. Mr. Allen is the son of the Rev. and Mrs. Frederick C. Allen of the First Methodist Church, Mystic, Conn. Mrs. Allen is the daughter of the Rev. and Mrs. Clyde B. Stuntz of Lahore, Pakistan.

Taylors Honored

The Rev. Walter E. Taylor of the Memorial Methodist Church, Beverly, Mass., has been transferred to the Troy Conference, N.Y., and has received his appointment to the First Methodist Church in Delmar, N.Y.

Mr. Taylor attended the Asbury Grove Institutes for eight years, served on the faculty for two years at both the intermediate and senior institutes at Asbury Grove, and Rolling Ridge, Andover, Mass. Prior to coming to Beverly, he served a successful pastorate of two years in Somerville, Mass. During the two years he was at Beverly, the church prospered financially, 76 new members were received into membership of the church, and the Sunday school doubled its members.

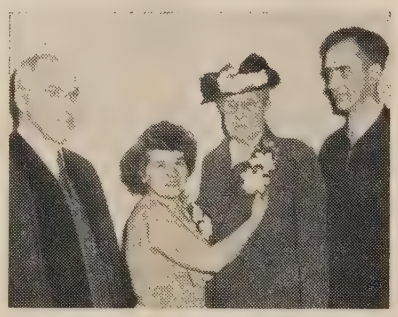
"What Christ Offers" was the topic of his last sermon on Sunday May 20th. At the close of the morning worship, Mr. and Mrs. Taylor were given an electric clock, and Mrs. Taylor was presented with a bill fold, and a purse of money from their many friends.

Dr. Charlotte A. Rollins, who was the oldest living graduate of Boston University, died at her home in Hartland, Me., at the age of 101. She was graduated from the University in 1877 and practiced medicine in Boston for 45 years, until she and her husband, the late George Rollins moved to Corinna, Me., in 1917. She practiced medicine there until 1927, when she retired. Funeral services were held at the Methodist church in Hartland last Saturday.

On Tuesday June 5th, the Deaconess Aid Society of New England will hold a meeting at 2:00 p.m., in the Homecraft Demonstration Shop, 711 Boylston Street, Boston. Luncheon will be served at 12:30 p.m.

The Rev. George A. Martin, retired member of the New England Conference, is a patient at the New England Deaconess Hospital in Boston. Mr. Martin's home is in Dedham, Mass.

Corsages For Mother



The Springfield Union

As in the three previous years on their day, mothers were remembered at Asbury First Methodist Church, Springfield, Mass., Sunday, May 13th. Mrs. James H. Parker, the youngest mother in the congregation that morning, is shown pinning a gardenia corsage on Mrs. Emma Babcock, the oldest mother present. Mrs. Parker received a corsage too. Dr. Maurice L. Bullock, left, gave the sermon on the occasion of his last Sunday as superintendent of the Springfield District. The Rev. Elmo F. Young, pastor of the church, is standing beside Mrs. Babcock. The ages of the mothers? Mrs. Parker, 19, Mrs. Babcock, 93.

Harris-Winkler

The Rev. Franklin Paul Harris and Agnes King Winkler were united in marriage at Christ Church-by-the-Sea, Newport Beach, in the Memorial Chapel dedicated to the late Rev. Kemp Winkler, on the evening of May 15th. Dr. Russell Clay, pastor of the Whittier Methodist Church, officiated at the ceremony. Monty Winkler the young son of the bride, who is a freshman at Whittier College, accompanied his mother to the Altar.

They left soon after by motor for the new parsonage home in Washington, D.C., where Mr. Harris is pastor of the Eldbrooke Methodist Church.

Mrs. Harris is the daughter of the late George N. King of Fillmore, a prominent layman of the Southern California Conference. She was the widow of the late Ke Winkler, a promising member of the Sou ern California Conference, and a son of well known Methodist family of Fi Church of Los Angeles.

The Rev. George H. Parker, Jr., pastor Trinity Methodist Church, New Bedfo Mass., was recently the leader of a confere on pastoral counseling for the Town a Country Conference of the Baptist Church of the Mass., Conn., and R.I. state conve tions, held at Block Island, R.I.

A son, Stephen Lee Holt, was born April 29th to the Rev. and Mrs. J. B. Ho Methodist missionaries in the Philippine The child was the first born to missiona parents in the reconstructed Mary Johnsto Hospital in Manila. Mr. Holt, from Abilen Texas, is pastor of the Knox Memori Church in downtown Manila.

A son, John Timothy Bell, was born May 2nd to the Rev. and Mrs. Otis Bell the American Rycom Army Hospital i Naha, Okinawa. When the Bells went t Okinawa last year, they were the first Meth odist missionaries to be assigned there in 2 years. They are from Portsmouth, Ohio and have two other children.

Bishop Leete's Anniversary

Bishop Frederick Deland Leete, 84, of St Petersburg, Fla., preached in First Avenu Methodist Church in his home city Sunday April 22nd, in observance of the 60th an niversary of his ordination under the hand of Bishop John F. Hurst.

The bishop preached on the theme, "Wh is There a Son of God?" The sermon wa carried over Station WSUN.

Bishop Leete, who has written 16 book on religion and Methodist activities, ha made perhaps the largest collection of Meth odist autographs and historic documents. He recently published a volume entitled "Meth odist Bishops," and is currently writing an autobiography. His active episcopacy, cov ering 24 years, included administration of the Atlanta, the Indianapolis and the Omaha Areas.

Dean Walter G. Muelder of Boston University School of Theology will deliver the Knowles Lectures at the College of the Pacific, Stockton, California, from June 8th to 15th. The College of the Pacific is celebrating its centennial this year.

The Rev. Newell S. Booth, Jr., pastor of First Methodist Church, Somerville, Mass. was married to Miss Mary Jones, a student at Boston University School of Theology at the Methodist church of Lyman, South Carolina, last Saturday, May 26th. The wedding ceremony was performed by the groom's

er, Bishop Newell S. Booth, resident in Elisabethville Area, Africa, of The Meth- Church.

aconess Graduation

class of 61 students graduated from the England Deaconess Hospital's School of sing in ceremonies which were held sday evening, May 15th, at John Han- Hall, Boston. This class is the 53rd to graduated from the school. Dr. Warren Cook, executive director of the hospital, lded. The principal address was given Dr. Charles Wilinsky, president of the erican Hospital Association, assistant th commissioner of the City of Boston director of Beth Israel Hospital. Miss e Nelson, director of nursing and prin- l of the school gave the class message Dr. Clifford Franseen read the "charge" he class. Dr. William Leslie of St. Mark's rch, Brookline, Mass., delivered the open- prayer and the Rev. Mr. Rudolph L. huelson the benediction. Mr. Charles etham of Watertown, Mass., directed the ol glee club. Mr. Stanley O. MacMullen, rman of the New England Deaconess pital's executive committee, presented omas to the graduates.

th Anniversary

n June 5th, Dr. and Mrs. Charles E. khurst, of 79 Walnut Street, Somerville, ss., will celebrate their 50th wedding an- ersary. Dr. Parkhurst's father was the or of ZIONS HERALD for 32 years, and ing that time the paper gained a reputa- for vigorous and fearless editorship.

or over 50 years Dr. Parkhurst has prac- d dentistry in Boston and Somerville, he is a past president of the American demy of Dental Science, and is still ac- in this, and other dental societies. In past month Dr. Parkhurst has announced retirement, and he and Mrs. Parkhurst l divide their time between their Somer- e home and their cottage at Hedding, w Hampshire.

n honor of the occasion, their son, C. arles Parkhurst of Winchester, Mass., and Tyler Parkhurst of Newton Centre, Mass., giving a dinner for the family at the wn Line House in Lynnfield, Mass.

The Rev. Earl S. Scott, pastor, First Meth- ist Church in Yonkers, New York, was re- tly elected president of the Yonkers Coun- of Churches. This is the second period service as president for Mr. Scott, whose st term expired five years ago.

Israel export manufacturers were repre- ted at the forthcoming Canadian Inter- tional Trade Fair held in Toronto from ay 28th to June 8th, 1951. Israel manufac- ers of diamonds, jewelry, arts and crafts d novelties displayed their wares in booths No. 1350 and No. 1449 at the Toronto Fair, showing a wide variety of articles within these trade groups, including cut and polished diamonds; silver plated ware; silver cutlery; imitation jewelry; ceramics; toys; character dolls; brass, copper, brown oxydisco and green patina ware; devotional articles and religious ceremonial objects; embroidered blouses and tablecloths, and fancy leather goods.

Dr. William W. Edel, president of Dickinson College, Carlisle, Pa., will take part in a Festival of Britain celebration in Carlisle, England, this summer as the representative of Carlisle, Pennsylvania, which is named for the English city and is this year observing its bicentennial. Dr. Edel, who will sail from New York on June 16th, will also take part in British Festival fetes at Oxford, England, and Edinburgh, Scotland, in July as guest of Oxford and Edinburgh Universities.

Helen Kim At The White House

President Truman (left) is shown accepting the gift that Dr. Helen Kim (right) is presenting to him in token of the appreciation for the aid which America has given in Korea. Miss Kim made a statement to the President, expressing the thanks of her people, for she was sent to Washington by them after a mass meeting at Pusan, and not in any official governmental capacity.

The figure, a Korean woman, was made in the art department of Ewha Woman's University in Seoul, Korea, where Dr. Kim is the president.

In the background to the left is Dr. Sae Sun Kim, acting ambassador from Korea, and to the right, Dr. Frederick Brown Harris of the Foundry Methodist Church in Washington, and chaplain of the U.S. Senate.

Dr. Nolan B. Harmon, the book editor of The Methodist Church, announces that the Rev. Robert Wright of the New York East Conference will be associated with him as assistant book editor of The Methodist Church. Mr. Wright is a graduate of DePauw University and holds a B.D. degree of Yale Divinity School. He has been serving appointments in the New York East Conference since 1942. He is married and has two children.

EVENTS

MADISON, N.J., May 19th — A rich store of theological literature, once the private library of the late Professor Walther Koehler of the University of Heidelberg, has become the property of Drew University, President Fred G. Holloway announced today. The collection of 10,000 volumes is now housed in Rose Memorial Library where it will be available for research purposes.

Dr. Krumbholz To Help White House Conference

Dr. C. E. Krumbholz, executive secretary of the National Lutheran Council's Division of Welfare, New York, has been appointed to the new national committee which will direct follow-up activities of the White House Conference on children and youth, held last December. Dr. Krumbholz also served on the national committee which planned the conference.

The new committee was named "to disseminate the findings of the conference, to stimulate action on its recommendations and to promote research designed to fill the gaps in knowledge which the conference has brought to light."

Chairman of the committee is Dr. Leonard W. Mayo, vice-president of the School of Applied Social Sciences, Western Reserve University, Cleveland, Ohio. The committee had its first meeting May 28th and 29th in New York City.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the first half of June, 1951.

June 1 — Dr. Frederic C. Blair, Goodwill Industries of Southern California.

June 4 — Dr. Wesley G. Huber, Exec. Secy. Evangelistic Assn. of New England.

June 5 — Dr. Willis P. Browning, Missionary to Japan.

June 6 — The Rev. James T. Rider, Ruggles St. Baptist Church, Boston.

June 7 — The Rev. Kenneth de P. Hughes, St. Bartholomew's Episcopal Church, Cambridge.

June 8 — The Rev. William J. Ogle, Grace Methodist Church, Cambridge.

June 11 — The Rev. George O. Ekwall, Christ Church (Episcopal), Waltham.

June 12 — The Rev. E. Joseph Woodbury, First Baptist Church, Somerville.

June 13 — The Rev. John E. Barclay, Morgan Memorial Church of All Nations, Boston.

June 14 — The Rev. Alan H. Moore, Wesley Methodist Church, Salem.

June 15 — Kenneth L. Patton, Charles St. Universalist Meeting House, Boston.

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Wildmans Honored

GREENCASTLE, Ind. (SPL) — President and Mrs. Clyde E. Wildman of Depauw University were honored Wednesday night, May 16th, on the eve of Dr. Wildman's retirement from the institution he has headed for the past 15 years. He will retire at the end of June.

Two hundred and fifty members of the university staff, including husbands and wives, entertained the Wildmans at a dinner in the ballroom of the newly opened Memorial Student Union Building. The dinner was sponsored jointly by the DePauw Women's Club and the DePauw chapter of the American Association of University Professors.

Following the dinner Dean Louis W. Norris presented a bound volume of letters from members of the staff to Dr. Wildman, and Dr. Albert Reynolds, president of the AAUP chapter, presented an oil painting to the Wildmans, a gift of the faculty, administration, and friends.

Freedom Debated

GENEVA, Switzerland (EPS) — Dr. A. Frederick Nolde spoke last week before the United Nations Commission on human rights meeting in Geneva, Switzerland, to consider and make recommendations on the draft First Covenant on Human Rights and on methods of implementation. The draft First Covenant if accepted in present form, would guarantee:

1. "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

2. "Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are pursuant to law and are reasonable and necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others."

One clause being challenged in the draft covenant refers to "the right to change one's religion or belief," to which Egypt, in the last General Assembly, registered an objection which must be considered. Egypt's previous objection was based on the fact that in some countries personal status is based on religious affiliation.

Dr. Nolde asked the commission to consider seriously the significance which might be attached to deletion of this phrase. Such deletion, many persons contend, would definitely weaken the provision for religious freedom, and might be subject to interpretation by some governments as meaning that a person did *not* have the right to change his *personal* religion.

Dr. Nolde told the commission that church leaders of many countries had spoken out asking some specific provision regarding the right of parents to exercise responsibility for the education, particularly religious education, of their children.

Stassen At Dickinson

CARLISLE, Pa. — Harold E. Stassen will give the address at the 178th commencement of Dickinson College on Sunday, June 3rd, at 3 p.m., it was announced recently by Dr. William W. Edel, president of the college.

Stassen, who was a candidate for the Republican presidential nomination in 1948, was governor of Minnesota from 1939 to 1943, and has been the president of the University of Pennsylvania for the past three years.

Bishop John S. Stamm of the Evangelical United Brethren Church, a member of the executive committee of the World Council of Churches, will deliver the baccalaure sermon.

The Dickinson commencement season open June 1st, Senior Day. The first se annual meeting of the Mary Dickinson Cl women's new college service organizati will be held on Alumni Day, June 2nd. T graduating class will number about 190, a ing Dean J. Clair McMullough announc

"Repulsive" TV Shows

BEATRICE, Neb. (RNS) — "Lewd and pulsive" television shows were denounced the Nebraska Council of Church Women their annual assembly here.

The church women also assailed progra that "arouse prejudice or discriminate hold up any individual, race, creed, group beliefs to mockery and derision."

They opposed government censorship TV programs but asked "pressure on the te vision industry to regulate itself."

"Will We Stay Together?"

(Continued from Page 4)

Where it is weak it must be strengthene The attempt to make the United Nations more perfect and adequate instrument world order must be continued.

8. The door to negotiations between t great powers must be kept open at all time

9. Within the life and work of th churches the duty is clear to keep fellowshi intact regardless of divisions and tension within the secular order.

10. The churches of the West have th special duty of warning their peoples an governments not to place too strong reliance on military might since it is in spiritual re sources that a world in revolution will fin the solution to its many problems.

11. The churches in the East are no forgotten. That Christians in these area are trying to obey their Lord under the mos difficult circumstances is cause for grea rejoicing.

12. It would not be useful for the church es related to the World Council to make an other appeal at this time to the Roman Catholic and Russian Orthodox Churches, it being understood that the World Council is prepared now, as always, to co-operate with these churches on a non-political basis.

With these 12 points there was general agreement. It was also concluded that there

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no need either to reaffirm or to rescind Toronto statement respecting aggression area. That statement is, and remains a of the World Council record. It was believed that it would be desirable for World Council's executive committee to ss a communication to the people of nstituent churches respecting the pres- risis. Whether such a communication d be of a pastoral character, or whether ould express judgments on matters re- to the political and social issues with h the nations are confronted, occasioned derable debate. The preponderant view that a letter, pastoral in form, but dealing certain specific issues of political con- be drafted for submission to the execu- committee.

is was done. The executive committee, g into account the 12 points of agree- reached during the Bievres consulta- approved and sent to the member ches of the World Council, a letter that ld go a long way toward meeting the eties of Christians behind the Iron Cur-

concluding its letter the executive com- ee said:

Ve would assure our Christian brethren r totalitarian regimes that we rejoice them in the evidence that the Word of makes its power felt among them. As stians in East and West think of and for each other, let them do so with the d that was in Christ Jesus and therefore not on their own things but on the gs of others (Phil. 2:1-11).

The ends of true peace and social justice t be the constant concern of all Chris- men and all churches.

As we continue to face the perils and per- ities of our day, let us in humility and turn to the only source of abiding ngth, praying from every corner of the h:

Almighty God our heavenly Father, guide beseech thee the nations of the world the way of justice and truth and estab- among them that peace which is the of righteousness, through Jesus Christ Lord. Amen."

Vill we stay together? Yes, if the spirit his letter can be made to permeate the d and spirit of the Christian community ughout the world.

w Bedford District nference

NK GULINELLO

he New Bedford District Conference, the Rev. G. Albin Dahlquist presiding, held on Friday afternoon and evening, y 11th, at Park United Church, Fall er, Mass. The Rev. G. Stanley Helps was t pastor.

After a brief devotional service conducted the Rev. Joseph Gamson, of No. Dighton, Mass., the following reports were heard. Mr. Samuel Bumpus, Cotuit, and Mr. Milton Goss, Fall River, district lay leaders, reported the organization of new Methodist men groups and stressed the need for more lay participation in church affairs. Mrs. Lillian Berley, New Bedford, reported for the district's Women's Society of Christian Service. Two new societies have been organized — Wareham and Yarmouth — and the society's financial obligations are being met in full. Mrs. Clarabelle Jackson, Falmouth, and the Rev. Harvey K. Morrison, Fall River, reported on the recently held work shops for children's workers and young adult groups respectively. The Rev. Frederick A. Dyckman, New England Southern Conference, executive secretary of Christian education called the conference's attention to the forthcoming program at Camp Aldersgate next summer. The Rev. Dahlquist gave a brief report concerning the building of the district parsonage following which trustees were elected.

"The Catholic press continues to exalt the Pope in a manner that parallels the exultation of Stalin in the Communist press. *Osservatore Romano,* the official organ of the Vatican, is essentially a papal puff-sheet."

* * * *

"Communism, Democracy, and Catholic Power," by Paul Blanshard. The Beacon Press, Boston, Mass.

The committee on qualifications for local preachers recommended that local preachers' licenses be granted to the following men: James White, Calvary, Taunton; Calvin Teasdale, Brayton Church, Fall River; Magee Wilkes, So. Yarmouth; Lloyd Tanner, Cataumet, and John T. Dahlquist, the Rev. Dahlquist's son, of Middleboro Central Church. It was so voted.

The following supplies were recommended for admission on trial to the Annual Conference: Paul Pittman, Bourne; Melville Hughson, So. Somerset; Berkeley Hathorne, East Bridgewater; George A. Hill, Jr., Westport Point; Carl Patton, Jr., West Falmouth.

The afternoon session closed with a panel discussion on "The Church and Public Relations," the Rev. Dahlquist presiding. The Rev. Frank Gulinello, Wareham and Marion, spoke on the need of getting and keeping the church before the public eye. The Rev. Stephen H. Smith, Chatham, told of ways and means of preparing copy for the press and other public relations channels. Both men and the district superintendent attended the recent conference on public relations held at Rolling Ridge, Andover, under the auspices of Dr. Ralph Stoody, of the Methodist Bureau of Information.

The evening worship was conducted by Mr. Bumpus. The speakers were Professor Samuel Hedrick of Boston University School of Theology, and two Crusade Scholars, Miss Claire Machado, of Brazil, and Mrs. S. M. Zahir Ahsan, of India. Dr. Heddrick spoke on the need of more and better trained ministers. Both scholars told of our church's work in their respective countries.

Memorial Day Prayer

Memorial Day Prayer by the Chief of Chaplains (Major General) Roy H. Parker, Department of the Army:

Almighty and gracious God, we thank Thee for all the blessings which Thou didst bestow upon these our comrades in their lifetime who now rest from their labors. They have served Thee and our country nobly and have entered into their reward. Grant continued rest to their lifeless remains undisturbed by the tumults of time.

Enable us to hold sacred their memories and profit by their endeavors and examples. As we have become their heirs, give us the strength to continue in their work with the same zeal and devotion which characterized their service. When we begin to feel ourselves becoming weary and our interest dims, kindle anew the fire which burned in their breasts and arouse us by the memory of these heroic dead who, having laid down their lives on the altar of patriotism, have marched on to victory.

We are mindful that this day of remembrance is also a day of sorrow for those who have lost loved ones. We commend them to Thy care and keeping and pray that Thou wouldst comfort them with the assurance that their labors have not been in vain without which our liberty and freedom could not have been preserved.

For those of us who remain to pay homage and tribute, we beseech Thee to fill our hearts and lives with the same spirit which motivated their actions so that we may give and never count the cost, toil and never seek for rest, labor and ask for no reward save the knowledge that we do Thy will in serving our country faithfully. Give us that deep sense of devotion to duty that we may serve faithfully, rededicating ourselves to Thee and this nation of which Thou hast made us members so that future generations may share the blessings which Thou hast provided through those whom we honor today.

As Thou dost remember these honored dead who have gone before us, so do Thou remember us as we continue their unfinished tasks.

These things we ask in Thy Name. Amen.

New England Southern Conference

On Wednesday, June 6th, the 111th session of the New England Southern Conference will meet at Trinity Union Methodist Church, Providence, R.I. Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, will preside, and the Rev. Harold C. Metzner will be the host pastor.

The conference sessions will open on Wednesday at 7:45 p.m. with the service of Holy Communion. On Thursday Dean Charles C. Noble of Syracuse University conduct devotions at 8:45 a.m., and the business of the conference will be condu at 9:30. Dean Emeritus, Albert C. Knud of Boston University will deliver the morial sermon at 11:30. The afternoon b ness session will begin at 2:30, and D Noble will again lecture at 7:45 p.m.

On Friday, President Harold C. Case Boston University will speak at the 8:45 a devotional service, and the remainder of morning and afternoon will be devoted business and reports. At 7:45 p.m. a men's rally will be held with Mr. Chil G. Bennett, of Chicago, executive secret of the Methodist Board of Lay Activit as speaker.

Saturday morning's devotions will be c ducted by Dr. Frederick M. Meek, of South Congregational Church, Boston. T business of the conference will be conduc at the morning and afternoon sessions, a Young Churchmen's Day will be observ The conference sermon will be preached Bishop Lord on Sunday at 10:30 a.m., a the service of ordination and reading of pointments will be held at 3:00 p.m.

Pearl Street Methodist Church, Brockton, Mass.

Pearl Street Methodist Church in Brockton, Mass., is currently conducting a financial campaign with a goal of $10,000. Among the repairs which the church members wish to make is the strengthening of the church belfry where the bell hangs which has called Methodists in the Heights community to worship for over 120 years.

The church was founded in 1828 by Simeon and Anna Carr in the section of North Bridgewater now known as Brockton Heights, a residential section not as thickly populated as downtown Brockton. For that reason, while the church is a Methodist church, it is also a community center and neighborhood institution. Church records show that the church was built, furnished, and a bell hung in the summer of 1830, the entire cost being about $3,000.

The present pastor of the church, the Rev. John F. Graham, is a student at Boston University School of Theology and was himself brought up in a Methodist parsonage. His father, the late Rev. J. Harlow Graham, served in the New England Southern Conference for many years.

The committee chairman for the campaign is Ernest L. Anderson, recently elected church treasurer.

To Serve Wesleyan Guild

Miss Mildred G. Drescher, missionary p sonnel secretary of the National Council Churches of Christ in the U.S.A., has be elected an officer of the Woman's Society Christian Service of the Board of Missio of The Methodist Church. Effective July 1 she will be in New York as a field secreta in the division of education and cultivati and will direct promotional work for t Wesleyan Service Guild.

A native of Jones, Michigan, Miss Dresch was a missionary of The Methodist Chur in India for 21 years before 1940. Follo ing her return to the United States, s worked with foreign students at the Unive

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f Michigan. She has been in New York September 1949, when she joined the gn Missions Conference of North Amer- ow embodied in the National Council. ore entering missionary service, Miss her was a teacher in the public school n of Michigan and spent one summer urope with the American Red Cross. s a graduate of Western State Normal ge, Kalamazoo, Michigan.

n Area Calendar

on and New York Areas)

30-June 3 — New Hampshire Confer- e, Main St. Church, Nashua, N. H.

6-10 — New England Southern Con- ence, Trinity Union Church, Providence, I.

10 — Methodist Student Day.

11-18 — Regional Student Leadership aining Conference, Sasowasco, N.H.

14-21 — Northeastern Jurisdiction W. .S. summer school, Syracuse University, acuse, N. Y.

15-17 — Laymen's Assembly, Drew hool for Girls, Carmel, N.Y.

16-17 — Wesleyan Service Guild Week- d, Rolling Ridge, Andover, Mass.

22-29 — New Hampshire M.Y.F. In- tute, Geneva Point Camp, Wennipesau- e, N.H.; Cost $22.50; Registrar: the Rev. nest R. Drake, Raymond, N.H.

25-29—Pastor's Summer School, Shelter land, N.Y.

25-Aug. 4 — Workcamp, Board of Edu- tion, New York City.

2-10 — Missionary Conference, North- ld, Mass.

10-14 — Summer conference, Mt. Sequo- h, Fayetteville, Ark.

21-23 — National Methodist Town and untry Conference, Souix City, Iowa.

21-28 — Regional Youth Conference, illiamsport, Pa.

ust 4-10 — The Boston Area Methodist uth Leadership School, Camp Alders- te, Rhode Island.

ust 19-25 — Institute of World Missions, hautaugua, N.Y.

thodist Women Hit judice

TLANTA, Ga. (RNS) — Delegates to the al meeting of the Methodist Women's ety of Christian Service, North Georgia ference, passed a resolution here calling the "immediate termination of the use acial prejudice in political campaigns." group further urged "the end of every rimination by the state against a fellow an being."

another resolution the Methodist women essed themselves as "shocked by the find- of the Kefauver committee and by grand es in our own state" and asked local CS units to "go before grand juries and ask for indictments against local gamblers."

The resolution asked for the outlawing of "slot machines, pinballs, raffles, bingo games, and cake-walks, even though sponsored by fraternal organizations, schools, or churches."

Vatican Declines

ATHENS (RNS) — Vatican authorities have declined to send official delegates to celebrations next month commemorating the 1900th anniversary of the introduction of Christianity in Greece by St. Paul. This report was made here by *Ecclesia,* official organ of the Orthodox Church in Greece. "The official justification of the abstinence of the Vatican from the celebrations," *Ecclesia* said, "is the refusal of the Greek state to accept the appointment of a papal delegate in Greece."

It was announced meanwhile that officials of the Church of England, the Protestant Episcopal Church in the United States, and other Protestant churches abroad had accepted invitations to take part in the observance. The celebrations will include a pilgrimage to various places in Greece where St. Paul preached, including Philippi, Apollonia, Thessalonica, Berea, Nicololis, Crete, Rhodes, Corinth and Athens.

On June 28th, a solemn open-air vesper service will be held on the Areopagus in Athens, and on the following day an oratorio specially composed for the celebration will be performed in the ancient theater of Herod Atticus.

Mother Church Of Methodism

Methodist visitors to Great Britain during Festival year should not fail to make a pilgrimage to the mother church — Wesley's Chapel, City Road, London — where John Wesley himself ministered for many years. The church itself and John Wesley's house adjoining it are historical monuments. The eventful history of early Methodism is written into their very stones, and they contain many precious and evocative relics of John Wesley, his associates and the world wide work they began. The church and museum are open every day. A guide is always in attendance.

To attend morning worship at Wesley's Chapel is to span the centuries. The liturgical order of the service is almost a replica of that used by John Wesley during his pastorate. To join it is to live for an hour in the very atmosphere in which world Methodism was nurtured.

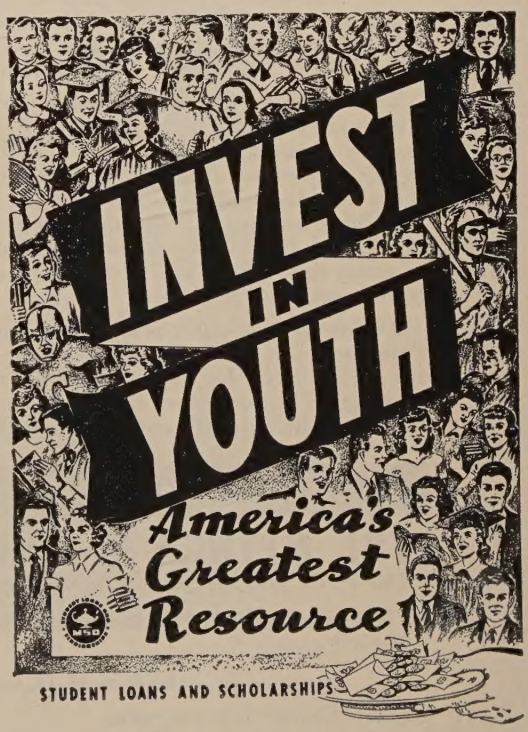
The experience is the more unforgettable because, today, the congregations assembling Sunday by Sunday to perpetuate this sacred tradition are drawn from all nations; so that one sees at every service a cross-section of the members of the world communion of Methodists, drawn by their common faith to this one sacred spot.

During the summer months of 1951 when visitors from every continent will be in London for the Festival of Britain, a special series of international services will be conducted at Wesley's Chapel by well known Methodist preachers from many countries including America, Africa, Australia, Austria, New Zealand, Sweden and other countries.

Diffendorfer Memorial

The International Christian University which is now being erected at Mitaka, near Tokyo, Japan, is to have a "church house" as the "center of the social and religious activities of the students, faculty, and community." And this church house is to be built as a memorial to Dr. Ralph Eugene Diffendorfer, first president of the University Foundation, long-time friend of Japan, and prime mover of the effort to establish the university. Dr. Diffendorfer died in Jan., 1951, and his friends are taking this means of commemorating not only his place in this institution but his 25 years as secretary of the Board of Missions and Church Extension of The Methodist Church.

Dr. Luman J. Shafer, chairman of the committee planning this memorial, points out that it was Dr. Diffendorfer who first proposed the church house. "Here, as he had planned," says Dr. Shafer, "the social life of the university will center, symbolically, in the very shadow of the tower which symbolizes the university's spirituality. This memorial will be more than a thing of wood and stone; it will be a dynamic idea translated into an agency of service."



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